CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

THE EPISCOPAL MISSIONARY SOCIETY OF MASSACHUSETTS held its annual meeting on Wednesday evening, June 22d, in St Paul's Church, Boston. After the reading of the Report, several resolutions were passed, favorable to the more enlarged and extended operations of the Society. These resolutions were accompanied by speeches from several gentlemen of the Clergy, in which the increase of Episcopal churches was noticed as a ground of encouragement, and some causes were mentioned why their increase had not been greater. It was said, that by the constitution of their church, unlike other denominations, laymen could do but little for the advancement of religion, and that the clergy must take the lead. Amongst the latter, it was necessary that there should be more concert in missionary labors, and a more intimate and affectionate intercourse, before their church could greatly extend its influence.—The necessity of more vigorous exertion was urged by various motives. Zeal in the cause of Missions was favorable to the improvement of personal piety, and religious character; and it was asserted that no denomination had ever augmented its numbers, or increased its individual prosperity, unless it had entered with a lively interest, into the grand work of spreading abroad the gospel. Our efforts were not to be limited to our own little circle. "It had been well affirmed, and splendidly proved, that *the field is the world.*"
Christian Watchman.

EPISCOPAL MISSION TO SOUTH AMERICA.—At the recent annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in Philadelphia, a committee was appointed to ascertain a suitable place for the labors of a missionary in South America.

About $2,000 have been expended by the Society ten year past in aid of missions in Michigan, Missouri, and other parts of the western States.

The Delegation of Chiefs of the Creek Nation, who were recently at Washington, have appropriated $24,000 of the sum received by them for their cession of lands, to be placed in the hands of the President of the United States, for the purpose of educating Creek youth at the Choctaw Academy, at the Blue Springs in Kentucky, under the direction of the Baptist General Convention. This was done at the suggestion of the President and the Secretary of War.—*Boston Recorder.*

EPISCOPAL CLERGY IN THE UNITED STATES. The principal fluctuations, and the most striking instances of rapid growth may be discovered by the following table:—

	1789.	1814.	1826.
New England,	24	53	95
New York,	33	53	107
Pennsylvania,	18	21	44
Maryland,	18	24	54
Virginia,	62	—	37
South Carolina,	11	13	37

Making allowances for the imperfect returns, in the earlier periods of our Ecclesiastical organization, it may not be far from the truth to estimate the number of clergy in 1790, at about two hundred. And upon the whole it was scarcely upon the increase in 1814; although some States were then just commencing their career in exertion and prosperity. In little more than twelve years the number of Bishops has nearly, and of clergy perhaps quite doubled.—*Epis. Register.*

NEW ENGLAND CONFERENCE.—The New England Conference of the Methodist Episcopal Church adjourned on the 21st ult. after a very harmonious session of eight days. Bishop George presided. Much business was transacted, from which it appears that the affairs of the Conference are in a prosperous condition. Twenty-three preachers were received on trial—thirteen were ordained Deacons—twenty-two were ordained Elders, and one located. The number of travelling preachers is 144 The whole number of members in connexion with the church is 16,925. The increase during the last year was 870. The next meeting of the Conference is to be holden at Lisbon, N. H. June 6th, 1827.—*Zion's Herald.*

MARYLAND CONVENTION.—Wednesday, the 24th ult. the Convention of the Protestant Episcopal Church, in the diocese of Maryland, commenced its annual session, in St Paul's Church, Baltimore. The clerical and lay members amounted to seventy-two. After an interesting and appropriate discourse from the Rev Dr Wyatt, the Sacrament of the Lord's Supper was administered by the Bishop, assisted by the Rev Mr Gillis.

The proceedings of the Convention were marked by an unusual degree of unanimity, and of liberal and catholic feeling.

FOREIGN.

The Scottish Missionary Society, who have, for a period of twenty years and upwards directed their efforts chiefly to Russian Tartary, have at length been compelled to withdraw their missionaries from all the stations in that part of the world except one.

The London Missionary Society have at present in different parts of the world eighty-nine missionaries. In the islands of the South Sea, sixteen; in China and Japan, nine; in the East Indies, twenty; in Greece, one; in Malta, one; in Africa and the Cape Colony, fifteen; in the African Islands, four.

BIBLICAL CRITICISM.

CHRIST IN THE FORM OF GOD.

A passage in Paul's Epistle to the Philippians is quoted, by trinitarians, and frequently with much confidence, in support of their doctrine. It is that in which Christ is said to have been in the form of God. This phrase, and one or two others connected with it, are supposed to imply, that the Apostle intended to represent Christ the Son to be the same as God the Father. We will quote the passage, and then endeavour to ascertain its meaning. The Apostle is enjoining love, concord, and humility on the Philippians, and to encourage them in these virtues, and especially the last, he calls their attention to the example of their divine master.

"Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation. and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philip. ii. 6—9.

These words are often adduced as teaching the deity of Christ, and affording an argument in favor of the trinity. Before we proceed to investigate the actual sense of the passage, let us see with what show of consistency, when taken literally as it stands, it can be imagined to inculcate the notion of the equality and identity of the Father and Son.

First, It is an unheard of use of language to speak of a person being in the form of himself. If Christ were truly the Supreme God, the same in essence and substance, the Apostle would have called him God. One thing, or person, may be said to have the form of another, when there is a general resemblance between them; but to say, that a person, or thing, is in the form of itself, is to use words without import, a species of trifling with which the Apostle can hardly be charged.

Secondly, To assert the existence of any being in the universe, who is equal to the Supreme God, is plainly to assert a plurality of Gods. To whatever degree of power and excellence you may elevate the Supreme Being, whenever you make another being equal to him, this being must be equally exalted, equally perfect. Hence, if the text actually teach, that Christ is in all respects equal to the Almighty Father, it teaches the doctrine of two Gods.

Thirdly, Nor can this consequence be evaded by the supposition, that these two equal Gods are one and the same God, for such a supposition itself involves an absurdity. Two supreme beings cannot be one, any more than two men can be one. Besides, a being cannot be said to be equal to itself; equality necessarily implies more than one; and the very form of expression, that Christ is equal to God, indicates that he is not the same being.

Fourthly, Suppose it to be true, that he were equal to God, with what propriety could it be called *robbery* to assume this equality? There can be no meaning in such language. God possesses all perfections and cannot rob himself of any thing; and, if Christ be truly God, what is here said about robbery is equally futile in sense, and derogatory to his character.

Fifthly, If to be in the *form of God* means, that Christ was truly God, it must be inferred from his being in the *form of a servant*, that he was literally a servant. The two expressions have the same import, and ought to be taken in the same extent. That is, the God of all things is made to resign the government of the universe, and descend to the degrading condition of a servant or slave among men. What mind does not revolt at such a representation? Are we told of two natures? This is a convenient subterfuge and nothing more. Where is any thing said of two natures? What is more evident in the present passage, than that Christ is spoken of throughout as one and the same being, possessed of one and the same nature? Moreover, in whatever nature it was that he humbled himself, it was in that nature, which made him in the form of God; but if in this nature he were truly God, how could he humble himself? God is infinite in every perfection; these perfections cannot be diminished or humbled, without destroying his character as God. It follows, that the nature of Christ was not the nature of God in any sense; and that the notion of two natures is not less inconsistent with the sense of the text, than absurd in itself.

Sixthly, The trinitarian interpretation of this passage is at variance with the spirit and purpose of the context. The Apostle is inculcating humility, and cites the example of Christ. But does it imply any humility in Christ to say, that he thought it not robbery to be equal with God? On the contrary, could any thing be farther removed from the true characteristics of humility? What could argue a higher presumption and and self-consequence, than to claim equality with God?

From these considerations, two things are manifest. The first is, that, whatever may be the meaning of the passage, the trinitarian interpretation is erroneous; and the second, that the passage itself in the common translation is inconsistent in its parts. This will be more obvious by a further examination.

As to the phrase, *form of God*, we have already seen, that it cannot signify the essence, or nature of God. Except in this passage the word here rendered *form* occurs only once in the New Testament. "After that, he appeared in another *form* unto two of them, as they walked and went into the country." Mark, xvi. 12. No one will suppose from these words, that he came in another nature, or as another being. He only assumed a different external appearance from that in which he had previously appeared to Mary Magdalene, who took him for a gardener. So in the present instance, the word must mean a resemblance of some sort, either real or figurative, and not an identity of nature. In this respect it has an appropriate signification, and one illustrative of the character of the Saviour.

He sustained the form, or resemblance of God, in his glory and excellence. He was highly exalted, and received more abundantly the divine gifts than any other being. In knowledge, wisdom, and holiness, in every moral attribute and perfection, he resembled God. In the power he possessed, in the command he had over nature and men, in his miracles, and in all his works of benevolence and love, compassion and mercy, he was in the form of God. In all the marks of excellence, which distinguished him so highly, he approached the perfections, and bore the likeness of his heavenly Father.

Next, in regard to the phrase, *thought it not robbery to be equal with God*, it is a faulty translation. This is plain from its very import, as hinted above, unless we are willing to charge the Apostle with having used words without meaning, as well as in contradiction to his chief design. Why should it be said, that Christ thought it not robbery to be what he was necessarily by nature; or why should the assumption of equality with the Supreme God be adduced as an evidence of humility? Let the text be rightly translated, and no room will be left for these unanswerable questions, nor will any darkness rest on the language of the Apostle. "Christ, being in the form of God, did not consider this likeness to God as a booty, eagerly to be retained." In other words, although he possessed those extraordinary powers, which gave him so strong a resemblance to God. yet he was not disposed to claim them as his own, nor was he forward to make such a display of them as to indicate, that he felt himself exalted above other men.

This sense of the text is in perfect harmony with what follows. He "made himself of no reputation, and took upon him the form of a servant." That is, instead of being elated with his vast superiority above all other men, and using his miraculous powers to give him worldly eminence, he voluntarily brought himself down to a level with persons of the humblest condition, with whom he lived and conversed. He laid aside the greatness of his power, and veiled the brightness of his glory, and not only dwelt with the poor and unfortunate, but submitted to the same circumstances, and endured the same privations.—Nor did he stop here; but, for the good of mankind, he suffered reproach and persecution, and yielded to a cruel and ignominious death.

These features in the character and life of our Saviour are brought to the minds of the Philippians, as a testimony of his humility, and as affording an illustrious example for them to follow. In connexion with the two preceding verses, the passage under consideration may be thus paraphrased.

"Let nothing be done among you in the spirit of contention and vain glory, but let each one cherish modesty and humility, esteeming others better than himself. Let no one be devoted exclusively to his own interests, but rather let every one contribute to the benefit of others. Preserve the same temper and disposition, which prevailed in Christ, who, although he resembled God in his extraordinary powers and qualities, yet he did not consider these gifts as his own, nor did he use them to promote selfish motives, or to show his ascendency above others. He even refrained from any exercise of his miraculous powers on his own account, divested himself of his greatness, and became in appearance like other men. He descended to the humblest offices of life, was familiar with poverty and grief, and at last, to accomplish his great purpose of benevolence to men, he voluntarily suffered death by the wicked hands of his persecutors."

To conclude, among the controverted texts it may be doubted whether there be one, which can with less propriety than this be forced into a sanction of the trinitarian doctrine. As far as it proves any thing on the subject, it is, that the Son is a distinct being from the Father, and of a subordinate nature.
Unit. Miscell.

SELECTION.

The following article relating to the Remarks on the Character and Moral Tendency of the Works of Lord Byron, which appeared in the North American Review, is taken from the Monthly Repository, published in London.

Sir,—As the Repository is one of the monthly journals which has obtained a circulation amongst our Transatlantic brethren, permit me through its medium to notice an article in the London Magazine for February last, entitled, "North American Review on lord Byron's works." Having previously perused the North American Review of the character and writings of lord Byron, and having felt particular pleasure in the manly and liberal sentiments of the writer, the enlightened and moral tone which pervades the whole of the article, and the accurate estimate of his lordship's real character and peculiar merits as a poet, which that article in my opinion fully displays, I could not help the sense of shame overwhelming me as an Englishman for the arrogance of pretension which the article in the London Magazine manifests. Its coarseness of expression, its frivolity and impotent attempt at depreciation, are, however, out of keeping, to be excused, compared with the rantipole amusement that pervades the whole of the criticism. Whatever the North American depreciates, the Londoner must extol, whatever the former approves the latter of course must depreciate. Even some of Byron's careless prosaic lines—and every reader is aware that of these the number is immense—because what the North American reprobates, the Londoner is bound to applaud. The following is an instance; speaking of dogs devouring dead bodies after the carnage of the battle, his lordship observes,

> "They were too busy to bark* at him
> From a Tartar's skull they had stripped the flesh,
> As ye peel the fig when the fruit is fresh."

These lines occur in a passage pronounced by the Londoner "of wonderful power and fine though appalling effect."

In the period of our literature, while extravagance of conceit has found extravagant admirers in Byshe Shelley, and nudity has been preferred to covering, or rusticity to ornament in Wordsworth; while Byron's garb of majesty has had fewer admirers than his night-gown and slippers—it is quite refreshing to appreciate the taste and critical acumen of the writer of the North-American Review. It seems to be formed on the standard of the Augustan age of British literature, namely, that of the reign of Queen Anne. Emerging from the cradle of untutored nature they, "the sons of the free," very properly turn for assistance to the handmaid of art. The Londoner professes to have an extraordinary relish for every thing that is natural, but unfortunately, like his fellow-cockney, who when potatoes were brought to Covent-Garden Market observed, "they grew on trees like apples, but were dirtied by the hands of the rustics who gathered them," he takes not the trouble to separate what is really natural from the dirt or the crust by which it is enveloped.

* This assertion is contrary to the propensities of the animal. When feeding at liberty and voraciously, dogs always bark at whatever comes near them, under the evident fear of being deprived of their food.

We extract the following from the notice of Harby's Discourse on the Jewish Synagogue, in the North American Review.

Many of our readers are probably unacquainted with the existing mode of conducting the services in Jewish synagogues. We will just hint at a few of their most prominent peculiarities.

Upon entering one of these edifices on a Saturday, you behold the assembly seated or standing with their hats on, and generally wearing an air of much greater indifference, than is witnessed even among Christians, during the season of public devotion. The priest, with a few attendants, is stationed on a high enclosed platform in the centre of the floor. As an instance of the little interest, which is excited by the immediate business of the place, we recollect, that once, while we were fixing our attention on the intonations of the chanting priest, a highly respectable elder of the congregation arose and crossed the area, and taking his seat next us, began the discussion of a curious point of Hebrew phraseology; after which, he entered upon much more general conversation, leaving on our minds at last the impression of his being a polite and hospitable entertainer, rather than of what we know he really was, a devout fellow worshipper.

The whole of the liturgy is conducted in the Hebrew language, with the exception indeed of occasional portions, which, in some synagogues, it seems, are uttered in Spanish. This latter circumstance is considered an aggravated enormity by the new party for reform. These Spanish portions of the liturgy are employed only for a particular purpose, namely, to express the amount of *monies offered* for the benefit of the synagogue and its institutions, by the subscribing members; thus interrupting the prayers and worship with the fiscal concerns of the establishment, and that, too, in a language unknown to almost all present. Whether this is a practice in all synagogues, we are unable to say.

The ritual consists of readings and responses in a kind of chant, or recitative, enunciated frequently with great indistinctness and volubility, now sinking into a low murmur, and now rising into a kind of nervous vociferation. All this, we should have been willing to confess, is necessarily ridiculous to none but those who are strangers to it, if we had not perceived by the pamphlets under review, that it is regarded with mortification by many of those who have been, as it were, dyed in the very element of the system from their infancy and youth.

Owing to the rapidity of uttering the liturgy, it is generally finished in about three hours, though we are informed in an appendix to the Constitution of the Reformed Society of Israelites,' that if it were conducted with due solemnity, and in a slow, distinct, impressive tone, its length would certainly occupy the attention of the congregation from nine until two o'clock, if not later. During its repetition, the members of the congregation, except a few of the most devout, are seen coming in and going out of the synagogue at all times, and but a very slight check seems to be imposed upon the usual inclinations of the children. There is nothing in the shape of a discourse, or religious instruction of any kind, except, we believe, on a very few annual or occasional festivals. At these solemnities, some enlightened member of the body is called upon to deliver an appropriate English discourse.

We ought to remark, that that part of the liturgy, which consists in reading the portion of the laws, called the *Parasah*, is generally well read, devoutly, and emphatically. The rest of the service corresponds to the description given above.

Wishing for some details of information to present to our readers, respecting the existing state of this interesting people, we applied for materials to the author of the Discourse under review. They were promptly and kindly furnished; but although they were intended as materials, and nothing more, we are persuaded the reader will be much more gratified with them in their original form, than if manufactured and moulded over anew by the reviewer's toil. We give them, therefore, as follows, with very slight modifications.

"The number of the Jews in the United States it is difficult to arrive at with any precision Such are the influences of habit and time, that while in the *old world*, under innumerable exactions and disqualifications, there are *six millions* of Israelites, there are, in these happy United States, not more than *six thousand*. I arrive at this conclusion, rather from comparative corollaries, than from any given and accurate *data*. Neither Ramsay, Mellish, Morse, Bellamy, nor any other writer, pretending to *enumerate* various religious classes, has thrown one spark of light upon the subject. In the New England States there cannot be more than three or four hundred in all; in Pennsylvania, about that number; in New York, about nine hundred and fifty; in Virginia, about four hundred; in North Carolina, about four hundred; in South Carolina, about one thousand and two hundred; in Georgia, about four hundred; in Florida, thirty or forty; in Louisiana, about one hundred; and making a large allowance for the scattered and unknown, I think six thousand the *maximum*.

"Emigration is not so great now as it was formerly, except to New York. South Carolina had formerly the largest number of emigrant Israelites. Charleston alone had a congregation of six hundred. I think that Charleston has been stationary, in this respect, for the last twenty years, and that the city of New York certainly equals it, and soon will double it.

"Men, who reflect, go any where in pursuit of happiness. The immediate ancestors of the most respectable Jews in these United States came, some for the purposes of commerce, others for the more noble love of liberty, and the majority for both. In Georgia and in South Carolina, several honorably bore arms in the revolutionary war. My maternal grandfather contributed pecuniary aid to South Carolina, and particularly to Charleston, when besieged by the British. My father in law was a brave grenadier in the regular American army, and fought and bled for the liberty he lived to enjoy, and to hand down to his children. Numerous instances of patriotism are recorded of such Israelites.

"As to the descent of the Jews of the United States, they are principally German and English; though South Carolina has a portion of French and Portuguese. My ancestors came originally from Barbary, where my father's father enjoyed a post of honor in the palace of the emperor of Morocco, that of Royal Lapidary. He fled to England, and married an Italian lady. My father left England for Jamaica before he was twenty years of age. He afterwards settled in Charleston, and I think I may say, was among the first to set an example to his Jewish brethren, of giving a liberal education to their children.

"The synagogue in Charleston was built in 5555, *anno lucis*, (Biblical, or rather Hebrew chronology, for both the Septuagint reckoning and the Newtonian differ from that of the Jews), corresponding to 1794 of the Christian era. The congregation had previously a small place of worship. The society, which belongs to the synagogue, is called *Kahl Kadosh Beth Eloim*, 'The religious society of the house of God.' *Kahl*, or 'Society,' is the name of every Hebrew congregation. The present number of subscribing members to the Kahl Kadosh is about seventy, making upwards of three hundred persons, who are entitled to the religious immunities of the synagogue. The Reformed Society have fifty members, making with their families upwards of two hundred dissenters. The Jews born in Carolina are mostly of our way of thinking on the subject of worship, and act from a tender regard for the opinions and feelings of their parents, in not joining the society.

"The principal points aimed at by the reformers, are order and decency in worship, harmony and beauty in chanting, the inculcation of morality and charitable sentiments upon individuals, and the promotion of piety towards the Deity. In these things, the Society believes, consist religion, virtue and happiness; in these, the salvation of every rational and immortal being.

"Although in France the rich Jews, generally, have little or no religion, yet in Bordeaux the Israelites have built a handsome temple, sing with taste and music, preserve great decency and order, and have a portion of the liturgy in French. I have not been able to ascertain whether they sit *covered* or not. But I perfectly recollect being told, by competent

authority, that the worship was solemn, affecting, and engaging.

'In Germany, where the civil (Christian) authorities interposed to prohibit several exceptionable ceremonies and practices, it was done at the request of enlightened Israelites.'

CHRISTIAN REGISTER.

SATURDAY, JULY 8, 1826.

We take it for granted that our readers have shared in the common feeling, and have thought of little else, with greater interest, for the few last days, than the national festival.—They are prepared therefore to suffer a word from us on what has so deeply affected themselves. It were strange indeed if any one could help participating the emotions of joy, gratitude, and hope, which the late celebration inspired. The comparison is so easily drawn between the condition of our beloved country *now*, and what it was *fifty years ago*, and we have been of necessity so familiar with the brief but eventful story of our father's perils and their rescue, that every heart must have readily sympathized in the feelings most natural to the occasion. We believe that this anniversary has every where awakened a more than common share of interest. In this city the day was solemnized in the usual manner. We have seldom seen a larger collection of our citizens than was spread over the common and diffused through the several avenues around it,—every countenance expressing a cheerful contentment and all uniting with the signs of rejoicing a sober respect to order and decorum. Two orations at different hours were delivered to very crowded audiences.—Mr Quincy aimed in his eloquent address to shew that our fathers were true to their *ancestors*, to *themselves* and to their *posterity*.—The revolution which resulted in our independence was in perfect consistency with the principles of the puritan founders of our commonwealth. The sons of the pilgrims struck out no new path, but simply persisted in the way marked out for them by their progenitors. They were true to their own highest and noblest interests. And they were true to us their descendants, more especially; for had they consulted merely for their own ease and happiness, they would not have put to such peril all they held dear on earth in support of *principles*, the relinquishment of which was likely to cause only to posterity any insupportable evils It was the remoter consequences of this abandonment at which they chiefly looked, and to save their children from these they were ready to sacrifice themselves. The obligations resting on the present generation, to be also true to their ancestors, to themselves, and to those who shall succeed them, were earnestly enforced by the most interesting and solemn considerations. To these obligations every good citizen, and every sincere christian must feel it alike their duty to direct the general mind. Vain are the pomp and festive show of a *jubilee*, if no sense of dependence on God, and no gratitude for his distinguishing mercies have accompanied our rejoicing. Vain is the boast of our alliance to an heroic ancestry, if we share not in their magnanimous virtues, if we have none of their self-denying, self-sacrificing patriotism, none of their devotedness to religion, none of their zeal for learning, none of their jealousy for public morals and their reverence for domestic purity. We have a goodly heritage, purchased for us at a price inestimable—it remains to be seen whether we shall be true to our trust, and transmit the gift unimpaired in every part to posterity, or by our degeneracy bring at once an eternal reproach upon ourselves, and entail a deadly curse upon our children. Considerations like these, however, can do no good except as they are taken up by individuals and impressed by each upon his own heart. Public virtue is but the aggregate of private worth. Let every citizen be in his *own sphere* true to all the relations in which God has placed him, and then, then only, the Commonwealth is safe. May the prayers which have ascended from the millions of happy freemen on this joyful occasion, be answered in the increase of their own virtues, and our land shall be ever the glory of the world! It were inexcusable in us were we to pass by an event which has given to the late celebration a holier, deeper interest than aught beside could have imparted. The venerable man who, fifty years ago stood up among the brave, and wise, and good, the firmest of champions in the best of causes, who has lingered beyond the term of ordinary life, as if only to witness the more perfect fulfilment of those glowing prophecies with which he was wont to cheer his drooping compatriots, when to hope seemed almost madness, yielded up his spirit in death, while the sacrifice of his country's gratitude was yet burning on her altars, and the hearts of kneeling millions confessing before them their obligations to their fathers and their fathers' God. Beautiful coincidence! We cannot speak of it as we would. The finger of Heaven seems to mark, by a token which all must understand, how greatly America has been blessed. The compass of *one* life has comprised the history of a state. He who was present when the land was first claimed for freedom, who witnessed the hard struggles by which the claim was asserted, set his own seal upon it, and bore a part in the labors by which it was at length established, has lived to see a richer harvest on that soil than has been gathered for ages from any other under heaven. The eye which fifty years ago could look abroad on this fair heritage of our's, and see only a bleeding people, and a desolated territory—was not quenched in death, till it had seen that land become the secure habitation of the happiest among the nations, the most favored seat of liberty, science, virtue and religion, a model and a blessing to mankind. The mind whose manly energies were developed and exerted in the earliest counsels of this infant republic, returned not to God before the results of those counsels had been all tested and matured, and was summoned at last amid the joyful acclamations which were called forth from the people, by the consciousness of unexampled prosperity.

Of Mr Adams' character we have no need to speak even were it in our power to do him justice. His name is on the list of his country's benefactors, and is inscribed on all her institutions, associated while he lived with her fame, and enshrined among her jewels at his death.

The number of the Christian Examiner, for "May and June" will be found, we think, not inferior to the preceding in ability or interest. We suppose the writer who noticed the Christian Spectator's view of Unitarianism is aware what use has been made of his communication. It would have been more ingenuous in the editors who quoted the article we allude to, had they remembered and stated the *occasion* which drew it forth. When we were to be blamed for an assumed neglect of duty, it was thought no lie for the Christian Spectator to call us, "a denomination possessing *vast resources*, and commanding the *most* powerful instruments of moral influence."—Nor are they single in the endeavors to place that neglect *solely* on the ground of a *want of heart* instead of a want of means and opportunity. Those who published the extract from the Examiner in their papers, intended to have it received as a true account of the state of Unitarianism in our country. Do they also desire to have the Christian Spectator's view pass current? Or is it considered an evangelical sort of policy, to have a picture with two faces, one of which may be exhibited when Unitarians are to be reproached for *want* of zeal, and the other to be set forth where their zeal has awakened apprehension? We do not quarrel with these gentlemen for the use they chose to make of the Examiner, but if they believe the statements there made, they must allow that the blame of neglecting missions ought not to have been enhanced by the representation given in the Spectator, that Unitarians are "a denomination of *vast resources.*" If they do *not* believe the Examiner, why publish the extract as a true account, and substitute it as such for one which they had *intended* to draw up themselves? We allude to the remarks with which the editor of the Recorder introduces the extract from the Examiner. But to return to that journal itself—we beg leave, without complaining of any particular want of patronage, to say, that it has not received as much as it merits; and as the interests of the cause it defends, demands. We trust it will be more widely circulated. In order to this, we are persuaded it needs but to be known. This, however, supposes no inconsiderable pains on the part of its friends. For, in regard not only to the Examiner, but every other periodical work, we believe that the common way with subscribers is to take their numbers as they come, read them rapidly themselves, lend them, possibly, to a neighbor, and then consign them quietly to the file. So that in a few days after the work is received it is forgotten even by its patrons, and the rest of the town or village have known nothing about it. If we compare this with the manner in which a novel or a newspaper is disposed of among the same people we shall discover one of the reasons why the patronage bestowed on grave and more valuable works is so often inadequate. In some instances we have ourselves discovered that such a work as the Examiner would have been gladly paid for by numbers in more remote country villages, had they but known of its existence. There is no reason why the principal religious magazine of any denomination should not receive the support of the majority in that denomination. In cases where pains have been taken that the merits and claims of such publications should be known by all those who ought to feel an interest in them, they are amply supported. It may be said that the literary pretensions of the most widely circulated journals are not placed so high, that they are better adapted to the taste and wants of the majority by being less *intellectual* in their character than the Examiner. They contain more for the heart than the understanding, and are made up of articles which embrace only such topics as come within the range of ordinary readers. We do not believe this is the fact to any considerable extent. Occasionally there have appeared in the Examiner such pieces as only the professed theologian and scholar would know how to value. Are we wrong in saying that this has occurred also in other works of similar nature, which yet are highly popular and have an extensive circulation?—The demand made upon the readers of this publication for previous information or study, is no greater than it ought to be. And it is seldom indeed that even the humblest mind might not find enough for its use. Practical religion, the religion of the heart, is kept in view as of main importance, and has a proper share of attention in every number. Articles of a speculative cast are by no means suffered to engross the work. We think it entirely a mistake, that however suited to the metropolis and its neighborhood, the Examiner is not calculated for the community at large. Its pretensions are solely those of a useful religious journal, and the churches are every where alike interested in the designs it seeks to promote.

We think the friends of truth and virtue universally, would see nothing to blame and much to approve, even where their religious sentiments may be at variance. From Unitarians it may justly claim a decided and generous encouragement.

PARAGRAPHS.

Visiting the Sick. People often complain of ennui on the Sabbath. They have but little religious feeling, and do not enter into the genuine spirit of vital Christianity.—Or they are so accustomed to active employments on week days, that their minds sympathise with the sluggishness of their bodies on Sundays. Let such visit the sick on these holy seasons; speak comforting words to them; administer to their relief; and by judicious aid cheer their minds. This exercise, like mercy, will be twice blessed, blessing him who gives as well as him who receives.

Bustle during Benediction. In some churches many persons are in the habit of making preparation to retire, while the minister is pronouncing the benediction; some are whispering, some putting on outside garments, some taking their hats, canes or umbrellas, and perchance saluting their friends. All this is wrong. It shows inconsideration, lightness of mind, or indifference to serious things. It is disrespectful to the minister, and something worse towards God.

Inscriptions under a Corner Stone.—It is a modern custom to place inscriptions under the corner stones of all public buildings, especially churches. And it is a good custom, for posterity will learn something of the manners and principles of their forefathers, which they might not otherwise so accurately obtain. Still it would have been more useful if our ancestors had adopted this plan of conversing with future generations, as we enjoy more facilities than they did of transmitting facts. Now it is important to ascribe nothing but truth upon the corner stone plate. When men cannot content themselves with a passage from the Bible to place under the corner stone of a church, but must invent or borrow something from a creed, it looks ill. Let not our children's children learn in this way the dogmas of our various sects. They may smile at the dogmatical sentences they will find at the demolition of our edifices.

Dress at Church. Many visiters of church, I will not say worshippers, make it an occasion of display of new dresses, to the great interruption of children, and of light minded adults. Now a church is the last place where a new bonnet, shawl, or coat should be first displayed. Both the wearer and gazer will have their attention withdrawn from the pulpit, and from God. The dress may be neat and clean, but simplicity of attire, in man or woman, is more commendible at church than fantastic ornament or rich clothing.

Religious Courtships. In forming the most interesting and important earthly relation christians do not always, perhaps generally, establish them with reference to the religious characters of each other. "Be ye not unequally yoked together," says the apostle. Should not a religious man regard as of essential value the spiritual state of one, whose heart he would attach to himself in the relation of a wife? Considerations of this kind might save the unhappiness frequently arising from wide differences between husbands and wives on religious subjects; or what is worse, one of the party's deadening the religious affections of the other by an unholy life.

Religious Physicians. An undevout astronomer is mad, observes the poet. What shall be said of an irreligious physician? In no secular profession can a man be more serviceable, in a religious sense, than in that of physic. In seasons of danger, in intervals of pain, at opportune moments, a pious physician can speak a word in its favor to the sick or dying sinner and saint. Thus while he would heal the outward man, he can be a physician to the soul.

Religious Fastidiousness. This is a fault of our day. Hearers are restive under plain, direct, and unadorned truth. Even piety must be attired in graceful drapery. This habit in hearers produces an elaborate and elegant teries of sermons, but it is not so certain that shey are the most useful discourses. Besides, the taste is offended when the preacher falls below the factitious standard of the hearer; he is unedified, captious, censorious. Better would it be to foster a relish for the sense rather than the diction; to ponder on the end of preachers and not the style.

Our readers will not fail, we think, to read with much interest the following extracts from "Remarks on the Genius and Writings of Soame Jenyns, Esq." and on the "Internal Evidences of Christianity."

The internal evidences of Christianity open a wide field of remark. We intended to have offered a few observations on the several branches of them. We wished to give a general sketch—to present a few of the outlines of them. But we feel, that we cannot do justice to the subject in the few pages we are allowed to devote to it. A few remarks, however, we cannot forbear adding on a topic, which we can hardly bring into view too often, and on which it would be difficult to say too much.

What then are the marks of divinity, which Christianity bears on the face of it? We might point, in the first place, to its tendency and end. We might say, that it proposes to itself the noblest object—that of refining and exalting intelligent and immortal natures. It is not occupied with the care of the senses; it feels solicitude not for the perishable interests of earth merely; it views those interests as vain and empty in comparison with others. It is anxious chiefly to fit us for those richer gratifications, which spring from the soul—the imperishable part of us. It is desirous of ministering to the understanding and heart. It would infuse and strengthen those affections, feelings, and habits, which add to our dignity and happiness in life, prepare us to meet death with tranquillity, and fit us at last for a seat in the paradise of God.

It is impossible not to feel veneration for a religion, whose object is so beneficent and noble. We are prepared to believe, that such a religion is the gift of a Father's mercy. It proposes to itself views, which all the appearances of nature lead us to ascribe to God. Mind, and not matter, first occupies his cares. Mind is his noblest, best work. It bears the strongest impress of his hand. Of all objects he has formed, it participates most largely of a divine nature. To form and endow mind, to confer on intelligent and moral natures the sublimest dignity, virtue, and happiness, of which they are susceptible, appears to be the one great object, which he has kept in view in all he has ever performed.

Christianity co-operates in the same design. It would form and educate spiritual natures for spiritual gratifications and employments. It would enrich us with pure, enlarged, diffusive, and heavenly virtue. This forms one of its distinguishing features. Other religions have had in view a temporary and inferior object. They have usually been the offspring of policy; they have aimed only at conferring benefits on man in the present life. They have been occupied chiefly with the outward and visible; they have operated feebly on the affections; they have sent no healing and sustaining influence to the heart; they have awakened no fervent aspirations after higher excellence and better modes of being. They had in comparison with Christianity, low, gross, and confined views. They bore on the face of them the stamp of human imperfection and weakness. They were of earth, earthy. Christianity has a heavenly aim and object.

Its spirit corresponds with its object. It embraces all those qualities, which we are formed to venerate and love. To feel as a Christian is to have ardent and confiding piety; a deep sentiment of our responsibleness; a strong abhorrence of sin, sorrow for the share we have had in it, and a resolution no more to incur the stain of it; fond breathings, after a loftier measure of virtue; enlarged and feeling benevolence, embracing intelligent natures throughout the universe; warm sympathy; subjected desires and self-restraint; a chastened imagination, pure thoughts; meekness, humility, gentleness; deference to the feelings, pity for the distresses, indulgence and mercy for the failings and faults of those around us; gratitude for benefits and oblivion of injuries. What more is necessary to form a character at once venerable and pleasing, happy in itself, and tending to impart happiness to others, fitted to adorn earth and occupy a place in heaven?

Yet where, we do not say in the *religions* of antiquity, where in the writings of her sages and moralists, is such a character held up as an object for the attainment of which we should be willing to sacrifice all the glories of the world? For those writings we feel, it is hoped, due veneration. From several of them there comes a voice of profound instruction. They contain stores of deep thought and grave ethical wisdom. But we should form no very favorable opinion of the head or heart of the man, who after carefully reading over the instructions of Jesus, should hesitate for one moment, to admit, that those instructions are of a far more heavenly mould, that they send forth far more of a healing and exalting influence, than the purest and best strains uttered by pagan antiquity.

The writer next adverts to the doctrines of Christianity, and illustrates the position, that these must carry with them evidence of coming from the great author of nature. And says,

It would not be difficult to show that Christianity—we mean such as it is found in the Bible—Christianity divested of the encumbrances, with which human pride, or folly, or fanaticism, or imposture, the refinements of speculative understandings, and gross conceptions of weak minds, have loaded it,—teaches nothing, which is irrational, nothing which common sense and the common feelings of humanity compel us to reject; that whatever monstrous and absurd doctrines fallible mortals have inculcated as forming parts of it, its genuine features are not deformed and gloomy—that it wears a venerable and attractive form;—that there is nothing chilling in its looks, nothing adapted to inspire dejection or melancholy in the mode in which it addresses us, nothing in its whole air and spirit fitted to terrify the imagination and shock the feelings. Far from it. Its language is echoed from all within the breast, and from all the mute forms of nature;—it utters sentiments, which all facts in the history of matter and mind, all the sublime instructions breathed from the earth, the air, and majectic overhanging heavens, unite in confirming. Nor have the evidences of its truth and adaptation to human nature been weakened by the progress of human intellect and growth of civilization in modern days;—they have gathered strength from age;—time, which has blotted out venerable empires, and shaken into dust the most solid fabrics of human genius, has only caused the beautiful and majestic proportions of Christianity to stand out in more bold relief.

The object and spirit of Christianity and cast of its doctrines, prepare us to admit its claims to a divine origin. Had it grown out of the ordinary efforts of human nature, we should have expected it to partake of human imperfections; we should have looked for some resemblance to former productions of human genius, for some marks of grossness, for some traces of the tone of thinking and feeling prevalent in the country from the bosom of which it sprung. None of these features characterize it. We find in it no weak parts; no vestiges of human imbecility and ignorance. It opposed the maxims and spirit of the age; it held out doctrines, which flattered none of the illiberal or corrupt prejudices of the people among whom it had its birth; it appeared furthest removed from a narrow, temporizing spirit; it extended its cares to the whole family of man; it embraced all subsequent times, and connected the interests of both worlds.

The author next remarks, upon the character of Jesus Christ, as a source of evidence, to the truth of his religion. On this he observes,

No person, however obtuse his sensibility, who has thoroughly studied the character of Jesus, and reflected on the age and place in which it was produced, will hesitate to say, that it is a very extraordinary one. It must be admitted to be perfectly natural, and of a kind, which renders it impossible to believe, that it could have been a forgery of the imagination. It is too much to suppose, that a few illiterate men, who should have set about forming a fictitious character, would have portrayed one so totally unlike all which had before appeared in the world, and so much superior to the age in which they lived. It was too exalted a conception, too wonderful a portrait to have presented itself to their imaginations. Had they attempted to draw such a portrait, itwould have been little short of miraculous, that they should have succeeded. They could not have thrown into it such an air of truth, and yet assigned it so many qualities, which are rare, and would seem not easily to blend and harmonize. No, it must have been a conception taken from a living original. And how, it may be asked, was that original formed? For, it will be recollocted, Jesus had none of the advantages of wealth or rank; he was surrounded by no bright constellation of intellect; he had scarcely a tincture of human literature, or human philosophy; yet he uttered instructions, and bore a character, which have the air of something more than human. Is is to be supposed, that his mind, acted upon by surrounding objects, or impelled by its own reflections, originated those deep, far reaching and sublime instructions, or that his own will and energy, without assistance from above, formed that character, so fitted to draw all hearts, and compel the homage of all understandings? Do the known attributes of our nature authorize us to ascribe such an effect to any exertions of the human intellect?

The evidences of Christianity, from its own character, appear to thicken around us in proportion as we become familiar with it. We have alluded to a few of those, which have the most force, and will bear to be most dwelt upon. There are others, which are less tangible, less easily defined. They are to be felt rather than formally stated. They partly grow up with time, and with an intimate use of the instructions of Jesus. The sorrows of life, the gradual falling away of our earthly affections, and the effects of age in impressing us with the hollow nature, the uncertainty and emptiness of all worldly pleasures and distinctions, tend to render us more and more sensible of the needs of spiritual natures. Christianity is found to answer those ends. Its capacity of ministering to our growing wants daily developes itself. The language, in which it addresses us, appears no earthly voice. It has heavenly power and majesty.

The character of Christianity, and of its founder, adds vast weight to the external evidence in its favor. It forces us to conclude, that it is the child neither of fanaticism nor imposture.

It is noble in its aim and beneficent in its tendency. It is such a religion as we might suppose our Father in heaven would bestow on us. It is recommended to us by its intrinsic excellence—its spirit, its object, its doctrines, and its sanctions.

If we throw off a reverence for Christianity, where shall we go for information on the subject of our duty and hopes? Where shall we find a system so free from imperfection and deficiencies; so full of instruction and solace; so well adapted to refine and exalt our natures; so fitted to make us faithful to the numerous important trusts committed to us as men, as citizens, as servants of God and candidates for the rewards of a better life? On what shall we rest? We are weak and imperfect; as such, we need guidance and restraint; we are exposed to attacks of adversity, to affliction and sorrow, and need comfort and support. Christianity furnishes all. It addresses itself to our hearts in language, which mere philosophy is incapable of employing. Suppose it founded in delusion; we could hardly wish that delusion to be pointed out to us; for

our most sacred hopes would be overthrown, and the sources of our best consolations become dry. Suppose it founded in delusion; the delusion is fitted to make us better and happier. It is a pleasing, not a melancholy delusion. It is pleasing to believe, that the universe has a Father and Preserver. It is pleasing to believe, that this short life is not the whole of our being; that an immortal spirit is lodged within us; that we may hereafter go, where sorrow and care, and disease and death can no more reach us. But Christianity, we are confident is no delusion; the hopes it inspires are not fallacious; the virtue it attempts to infuse is something more than a name. We would preserve in our minds, and in the minds of others, a deep veneration for it. If we throw off such veneration, our hopes are weakened, but our apprehensions and fears remain; our solace is impaired, but our sorrows are not diminished.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars, contributed by the ladies of Rev. John Pierpont's Society in this city, to constitute him a member for life.

From the Boston Monthly Magazine.

CLOUDS.

In the manner of Mrs Hemans.

Beautiful clouds in the quiet sky,
Whence come ye floating so proudly by?
"We come from the land where the forest's gloom
Frowns darkly around the old warrior's tomb,
Where the ramparts he reared still their strength retain,
Though ye seek their defender's name in vain.

We have crossed the streams of the boundless west,
We have clustered in wreaths round the mountain's crest,
We have swept the prairie's lonely green,
O'er buffalo herds we have hung a screen,
We have shadowed the path that the hunters take,
And obscured the gleam of the sunny lake."

Clouds that are skirted with golden light,
What have ye seen in your airy flight?
'We have seen stern gloom on the Indian's brow,
And the grief that stung him, but could not bow,
As he left the shore where his fathers rest,
To seek a new home in the far off west.

We have seen the desert from wilderness freed,
And the hardy husbandman scattering seed,
Villages rising by every stream,
And the white sail glancing in morning's beam;
Yet we saw that woes every scene deprave,
For we looked on many a fresh-dug grave."

Say what is the end of your pilgrimage?
"We have seen the mountain ash scathed by age,
On the shivered crag there is writ—decay—
Shall we be more happy and strong than they?
Man's labors and glories doth time obscure—
And shall we, things of vapor and shade, endure?

Beauteous and dense as we seem to you,
We are vanishing fast from your wondering view,
For the sweeping gust and the sunny ray
Are hurrying and melting our fleeces away;
When the morning comes in its glorying sheen,
Not a mist will tell we have ever been."

Beautiful clouds, it is ever thus,
Stern time is destroying our works and us;
And ye—though storms in your robe are rolled,
Though the thunder sleep in your dusky fold,
Though ye boast a heavenly home and birth—
Ye must fade away like things of earth.

CITY AFFAIRS.

In Common Council, Monday, July 3d. "An ordinance for the regulation of Horses and Carriages within the City of Boston," which was prepared and reported by a joint committee on the revision of the By-Laws, was read, and after sundry amendments, was read the second time and passed,

"An ordinance relative to Intelligence Offices," reported by the same committee, was then taken up in the first reading.

This ordinance provides that no person shall keep an Intelligence Office in the City, unless licensed by the Mayor and Aldermen, on payment of —— dollars for the use of the City, under penalty of forfeiting not less than five nor more than $20.

Mr Curtis moved to trike out that part of the ordinance which requires the payment of a sum of money for a license. He stated his belief, that the City Government had no power to tax the citizens, or any class or portion of them, *directly* or *indirectly*, except in the cases expressly provided for by the charter or by other statutes; that the payment of money for licenses was in the nature of a tax on the particular class of citizens who were required to take them out.

This motion prevailed without objection.

Mr Curtis then stated that he had doubts whether the Council had any power to legislate on the subject of this ordinance, and on motion of Mr Gray, the bill was recommitted to the same committee for further advisement.

Mr Hatch offered a report of a special committee in favor of the Council's having a recess after Monday next, until the first Monday of September next.

Mr Gray opposed the acceptance of this report.—He said that the business of the Corporation required a shorter adjournment; but he thought it would not be necessary to meet once a week as heretofore—that once a fortnight would be often enough.

The report was not accepted.

Adjourned to Thursday, 6th inst. at 4, P. M.

Board of Aldermen. The Committee of conference on the subject of difference which exists between the two boaads on the subject of salaries, made a report which was read and accepted and ordered accordingly. By an order passed in conformity with this report, the salaries of the City Clerk is fixed at $1500, and that of the Clerk of the Police Court at $1400.—The committee on the application of Caleb Loring, Jr. weigher of boats and lighters that he may be authorized to weigh by the decimal hundred, reported, that the alteration is a wise measure, and that an alteration of the law be applied for accordingly. Read and accepted and referred to Alderman Welsh, to make an application for an alteration in the law.—A petition was received and committed, from A. P. Cleaveland and others, praying that the sale of ardent spirits may be prohibited on the common on public days.—A remonstrance against the building of tombs in the burial ground on the Neck, was read and committed.

When the intelligence of the death of the Honourable John Adams was received, a committee were appointed to devise and adopt such measures, in concurrence with the Common Council, as were expedient, in order to express the sense of the eminent worth and public services of the deceased, entertained by the citizens of Boston, in common with their fellow citizens of the United States; and also their sorrow at this bereavment, which has deprived this state of one of its most honored and cherished sons, and the American nation of an ancient patriot and most distinguished statesman.

DOMESTIC INTELLIGENCE.

At a meeting of the Corporation of Harvard University, July 5th, 1826—

Information having been received of the death of John Adams, LL. D. former President of the United States. it was

Voted, That the Members of this Board will attend his funeral, in expression of their sympathy with his family, on the removal of a Parent and Relative, venerated and endeared;—of their respect for the character and memory of a Statesman and Patriot, distinguished among the founders of the liberty, and guardians of the interests of our country; and of the regard entertained for an ever honored and affectionate Son of the University; an eminent votary and a munificent patron of Literature and Science.

JOHN T. KIRKLAND, *President.*

We are informed by a gentleman who has just received letters from his friends in London, that Chantry's statue of Washington is finished, and on exhibition at Somerset House—that it is a fine specimen of the art, and universally admired. It will be sent to this country upon the close of the exhibition. The people of America will be gratified to learn, that a beautiful print of the statue, drawn and engraved by distinguished British artists, selected by the highly gifted sculptor himself, may shortly be expected here. The gentleman above alluded to is in daily expectation of receiving a slight sketch of the statue.–*D. Adv.*

School Exhibition. The exhibition of the pupils of the Latin School in declamation, and the distribution of prizes for speaking and for performances in Latin, Greek, and English composition, took place on Saturday, at the Boylston Hall, in presence of a large and respectable audience, who were highly gratified by the degree of proficiency exhibited. This competition for prizes, by the pupils of this school, has been made annually, with very beneficial effects, for the last six years. The prizes for the first five years were provided for by a subscription of a hundred and ten dollars annually for that period, made by a number of gentlemen. On the expiration of that subscription, last year, an attempt was made to procure by subscription a permanent fund, the annual income of which would be sufficient to furnish the prizes. About a thousand dollars were subscribed for the object. A thousand more would be sufficient for the purpose, which we hope will, in some way or other be raised.

After the speaking on Saturday, the judges immediately pronounced their decision, and the prizes were declared in favor of the successful competitors. A decision had already been made on the written performances, but had not been made known to the competitors. The successful prizes were announced in presence of the audience, and the authors were called on to come forward and claim their honors. The following is a list of the performances which obtained the prizes:—

Latin Poems—Hexameter Verse.—First prize, an Eclogue, Charles Stuart. Second, John O. Sargent and Charles Sumner.

Hexameter and Pentameter.—Second Didonis Interitus. Charles Stuart.

Latin Odes.—First Vesper per Lunam. John O. Sargent. Second, Autumnus. Charles Stuart.

Latin Themes.—First, Charles Stuart. Second, William F. Simmons and B. H. Andrews.

Greek Ode.—Second, Charles Stuart.

English Themes.—First, William F. Simmons. Second, Charles Sumner and Henry R. Coffin.

English Poem.—The Hope of Immortality. T. W. Snow.

Translation from Juvenal—Poetical.—First, William F. Simmons, second, Henry R. Coffin.

Translation from Ovid.—First, G. F. Simmons. Second, S. F. Streeter. Third, F. E Oliver and William Lander.

Translation from Nepos, of the life of Pausanius.—First, G. F. Simmons. Second, E. Sargent and J. S. Dwight.

Translation of the life of Cicero.—First, E. R. Collier. Second, C. O. Everett and S. S. Fairbanks.

DECLAMATIONS.

First prize, John O. Sargent and Henry R. Coffin. Second, G. F. Simmons and W. H. Simmons. Third, F. E. Oliver and J. S. B. Thacher.

MASSACHUSETTS GENERAL HOSPITAL.

From the report of the Committee of the Trustees of the Massachusetts General Hospital it appears that, during the last year there have been in the Hospital 525 patients; that of this number 372 have been cured or relieved; and that thirty have died; a proportion, which must be admitted to be small, when we consider that there have been no less than seventy surgical operations performed here during the last year, some of them of the most hazardous kind; that the Hospital is the natural refuge of those who have sustained sudden and violent injuries, and of those who labor under long and obstinate maladies, which require for their successful treatment superior skill and medical accommodation. It has been the rule of the Trustees to spare no reasonable expense on whatever may promote the great objects of the Institution, alleviation of pain, and restoration to health. A particular care is bestowed in providing a pure and nutritious diet. Warm and cold baths of salt and fresh water, and sulphur baths have been erected; surgical instruments of improved construction have been imported during the last year at considerable cost, and the patients continue to be attended by an apothecary and physician, resident in the building, and by the daily inspection of the most eminent of the medical faculty in the city.

The progressive increase of the number of patients in the Hospital during the last four years, may be worth noticing.

Remaining and received during 1822,	-		122
do do do do 1823,	-		207
do do from April 1, 1824, to April 1,		1825,	409
do do do 1825,	do	1826,	525

This regular augmentation of numbers, through a succession of years, distinguished by no serious epidemic, may be admitted as an evidence of the utility of an institution, which is thus generally resorted to as it becomes known, and of the confidence of the public in the administration of it.

The Trustees in conformity with the benevolent spirit of the founders of this Institution, have ever been desirous of extending its benefits as widely as possible among that portion of the community which is least able by its own unassisted resources, to avail itself of them. They have, therefore, fixed the minimum rate of board as low as three dollars per week; a sum not always sufficent to reimburse the expenses of personal attendance and medical application required by the individual. In the same spirit the Trustees have been desirous of maintaining as great a number of free beds as might be compatible with the probable resources of the Institution. It was with great reluctance, therefore, that from the want of adequate funds they were compelled to reduce this number in the beginning of last autumn, from twenty-eight to twenty-two. Believing, however, that with a small increase of expense to the Hospital, a still greater result might be effected through the co-operation of benevolent individuals, and relying on the good will ever manifested by the public to this establishment, they solicited and obtained subscriptions of one hundred dollars each from twenty gentlemen, for the maintenance of as many free beds, to be placed at their disposal for the space of one year, from Dec. 15, 1825—which, with a donation from Messrs. Joseph Head and Joseph Head, Jr. Esqrs. of the late Thomas Oliver, Esq. who relinquished to the Hospital the sum of $1200, being the amount of legal commission and charges on the estate of the deceased, has enabled the Trustees to provide forty-three free beds, and, allowing four weeks as the average term of confinement for a patient, means were afforded of dispensing this charity to 559 persons within the space of a year. But this resource is temporary, and the obvious inadequacy of the funds must compel the Trustees at the expiration of the above period to reduce this important branch of charity to a very limited compass, if not to abolish it altogether.

ASYLUM FOR THE INSANE.

Statement of Patients received into and discharged from the Asylum for the Insane, from April 1, 1825, to April 1, 1826, under the care of Dr Rufus Wyman, Superintendent.

ASYLUM FOR THE INSANE, CHARLESTOWN.

	Males.	*Fem.*	*Total.*
Remaining, March 21, 1825,	33	22	55
Received, March 31, 1826,	28	30	58
Total in the Asylum during the year,	61	52	113
Removed March 31, 1826:—			
Uufit,	1	0	1
Eloped,	3	0	3
Dead,	6	2	8
Not improved,	5	5	10
Improved,	2	3	5
Much improved,	3	7	10
Recovered,	10	9	19
Total removed,	30	26	56
Remaining, March 31, 1826,	31	26	57

In estimating the number of those restored to health, it should be noticed, that a large proportion, more than two thirds of those inhabiting the Asylum, are old chronic cases, which can offer very slender hope of a perfect recovery. The institution contains accommodations for no more than 60 boarders; accommodations far inferior to the urgent claims of the community; and during the last two years scarce a week has elapsed without the recurrence of some unavailing application for admittance.

GENERAL SUMMARY.

The Cincinnati. The Society distribute, of its funds, about seven hundred dollars, annually, for the relief of their associates who need it, or for their destitute widows. There are several of this description; most of whom have seen better days.

Niagara Falls. On our arrival at the Falls, we were struck with awe and reverence at viewing "one of the greatest natural curiosities in the world." As so much has been said and written about them, it is unnecessary for us to make any remarks—we will only say, that the scene to us was very far beyond our expectations, both in magnitude and magnificence; and for a few moments we were lost in amazement in viewing the works of the Almighty—that there is a God supreme who rules, thought we, who can doubt? We felt a gratitude to Him, for permitting us to view this great work; language cannot describe it—it is wonderful and mysterious. The rapids appeared to us like the troubled sea in a storm, before the water reached its destination, when it falls 160 feet, in such a foam as to appear, on looking at it a moment, like congealed water, very pure and white. On seeing the boat cross from shore to shore, man appeared very small, and in truth, mere nothing, compared with this great work. It looked to us rather terrific, but on being assured there was no danger, we crossed over to the British side, where we had a fine view from Table Rock, &c. The moment we got into the boat, all fears of crossing subsided, and we returned in safety, and were well paid for the trouble.—*B. Gaz.*

The Erie Canal is 363 miles long. We went in the packets from Schenectady to Lockport, 304 miles, but it can be diversified as often as a person chooses. You pass through 27 locks from Schenectady to Utica. From Utica to Rochester you go upwards of 60 miles without a single lock; and from Rochester to Lockport it is the same. A person can go the whole length of the canal, beginning at Schenectady, for $17, and board found. The packets go about 3 1-2 miles an hour, night and day. The canal packets are in fine order, and the living on board is equal to that of the best of hotels. We went as far as Utica in the Oneida packet, and from there to Lockport, in the Niagara, Capt. Smith. We understand all the packets have obliging and accommodating commanders—at least, we found these so, and passed our time very agreeably on board. The packet boats are very economical things, as there is not any part but what is appropriated to some useful purpose. The dining table appeared only about 3 feet long, with the captain's writing desk on it, and a small number of books, to entertain the passengers, but in a short time it was made to accommodate about 30 passengers, with a handsome dinner. At about 9 o'clock, P. M. generally all are silent on board, preparing for rest, and in the same place where we dined, was our sleeping apartment—every one was accommodated, as it were by magic, with a mattress, blanket, pillow and sheets. We had all the luxuries of the season on board. These packets make a business of accommodating passengers.—*Ib.*

Utica, Rochester, &c. We were much pleased with the activity and bustle of Utica and Rochester—we saw many New England faces in both, but the latter appeared to have a mixed population. Rochester has at present about 6000 inhabitants, has two theatres, open every day in the week, which the public authorities have tried to check, by taxing them $150 a month—has tried to get a city government, and thinks she ought to have it, as well as Troy. The great water privileges of this place, must make it equal in population to Albany in a few years. Utica has now five new places of public worship going up.—*Ib.*

Fire in Charleston, S. C. On the 24th June, a a fire broke out in Charleston S. C. about 1 o'clock, in the morning, and in the course of a few hours destroyed 34 dwelling houses and stores, besides out houses, &c. The destruction was on King street, and from thence to Boundary and Vandermart streets, and was arrested in its progress by two or three brick houses. In one direction the fire extended to the enclosure of the Orphan House A large proportion of the contents of the houses was destroyed with them, the wind being high, and the buildings first consumed of wood, and the flames spreading rapidly. No lives were lost, although there were several explosions of gunpowder during the fire.

Ohio Canal. The northern division of this great work is making rapid advances. Below Cleaveland and Kendall, upwards of 2,000 laborers, and about 300 teams are constantly employed, and work to the amount of $45,000, at contract prices, is performed monthly. Forty-four locks, overcoming an elevation of 395 feet are required between Portage summit and Lake Erie. The pits of these locks have been dug and those for more than half of the rest, are now excavating. The foundation of 14 or 15 have been laid, and piles for the foundation of three or four others have been driven. The walls of eleven have been commenced, and three are completed. The contracts, require the completion of the whole work by the first of October next, and judging from its present state, it probably will be effected. *Noah's Adv.*

A stage coach now runs daily between Hartford, Con. and Hanover, N. H. on the west side of Connecticut river.

South Pole. We have read with a good deal of interest, Capt. Weddell's Narrative of a Voyage toward the South Pole. He succeeded in reaching a *higher latitude* than Captain Cook or any preceding navigator; and when he put back had before him a clear sea, without land or ice, to obstruct an onward course. Being however on a mercantile voyage, and in a very small, and for the purposes of discovery, unprovided vessel, he was compelled to forego the honor of penetrating further. The information he has imparted will, we doubt not, lead to some better organized undertaking for discovery in that region.

N. Y. American.

Hayti. An expedition of one hundred and nineteen men, women, and children, liberated by the society of Friends in North Carolina, sailed from Beaufort for Hayti on the 11th of June.

Morse's Lafayette. The full length portrait of General Lafayette executed by this artist for the corporation of the city of New-York, is completed. It is an accurate likeness.

West Point. The board of Visiters at this institution, adjourned on the 24th ult. The utmost satisfaction has been expressed by the gentlemen composing the board with the general state of the institution

History of the United States. A history of the United States, by the Hon. Salma Hale, of Keene, N H. has been published in London, by John Miller, the well known friend and patron of American literature.

Murder. A Mr Tobias Martin was wantonly shot at and killed in Washington, D. C. last week, by a person named Devaughn.

The mail coaches of England, run over 12,000 miles in a single night—half the circumference of the globe. A newspaper published in the morning, is on the same night read 120 miles off. The traveller going at night from London, sleeps on the second night four hundred miles off.

Desha. After two days spent in endeavoring to empannel a jury, who had not expressed an opinion of the accused, for the trial of Desha, in Kentucky, the trial was abandoned for the term, and he will remain a state prisoner, at an expense of $3000 per annum.

Some of the brokers of the city of Philadelphia have commenced issuing one dollar notes on their own responsiblity.

During the heavy shower, on the afternoon of the 4th inst, the lightning struck the Hotel, at Lechmore point, and one man was injured.

The London papers mention that the coach established on the Stockton and Darlington Railway, carried lately, in one day, no less than one hundred and fifty-eight passengers, the whole of whom were drawn by two horses.

According to Bell's Weekly Messenger, it is thought that the common sort of *tobacco* may be cultivated with success in many parts of England.

Length of Service. Two men in the employment of E. Smith & Co's Chesterfield Iron Works, (England) having been in their service during half a century, without working for any other master, were in commemoration of the completion of their jubilee term, treated with a supper, on the 10th of April last, with 9 others who had been in the service of the same firm above 40 years. The sum of their ages is 759, making an average of 69 years, and the average number of years since they were first respectively employed is 47. *Manchester paper.*

New Article. A package of a singular description has been just imported at the Custom House, Dublin, from Leghorn, and consigned to the Rev. T. Murphy, of Kilkenny. The declared value to the owner is one shilling, which subjects it only to a duty of two pence, and the package is entered on the books "one box of bones of martyrs."

Gold. Mr Argus Chisholm, living thirty miles from this place (Salisbury, N. C.) informs us, that at a short distance from the Narrows on the east side of the Yadkin river, in Montgomery Co. considerable quantities of gold have of late been found on his land. There are, at this time, from 50 to 100 hands constantly at work there; and their finding averages from two to five pennyweights per man per diem. The gold is 23 to 25 carets fine, and is found in beautiful particles, from the size of a pin head to that of a hickory nut. Mr Chisholm has obtained, in one way and another, about 4000 dollars worth of gold this year.

Carolinean.

Three persons were wounded at Dedham, on the 4th inst. by the bursting of a cannon; and one man was injured in the same way at Canton.

Fire at Charleston, S. C. It is stated that the late fire was the most extensive one, that had visited that place since the great fire of 1810. The loss of property has been estimated at upwards of one hundred thousand dollars. Several poor persons were burnt out and much distress consequently prevails.—The origin of the fire is said to have been accidental. Not more than one fourth of the property was insured.

Accident. The mail stage from Portsmouth, met with a serious accident at Seabrook The strap which held the driver's seat gave way, and the driver, (young Marshall) with two passengers on the seat with him, were thrown to the ground. They all escaped uninjured, although the wheel passed within a few inches of the driver's head. The horses ran foul of another coach ahead, broke the stage and killed a horse. *Newburyport Herald.*

His Excellency, Albert Gallatin, Minister to the Court of St James, lady and daughter, sailed from New York on Saturday morning in the packet Florida, for Liverpool.

MARRIAGES.

In this city, by the Rev. Mr Sharp, Mr Ira Johnson to Miss Sarah Stone, both of this city.—By the Rev. Mr Greenwood, Mr John Barnard to Miss Sarah Homer.

In Hingham, Mr David Riddle, of this city, to Miss Mary Lincoln, of Hingham.

In Ipswich, Captain Jewett Hobson, of Salem, to Miss Ruth Petterson.

In New-Bedford, Capt. David S. Sherman to Miss Hepsa H. Howland.

DEATHS.

In this city, John Appleton, jr. eldest son of Mr John Appleton, aged 19.—Miss Mary B. Benson, aged 41.

In Shrewsbury, Jonah Howe, Esq. aged 78.

In Chelmsford, Mrs Mary Hollis, aged 73.

In Middleborough, Mrs Lydia Shaw, aged 85.

In Plymouth, Mrs Harriet Rider, aged 29.

In Salem, Mrs Franks, aged 83; Mrs Elizabeth Wait, aged 80.

In Canton, Rev. Jeremiah Hallock, aged 69.

In Conway, (Mass.) on the 26th June, Rev. John Emerson, in the 81st year of his age, and the 53d of his ministry. Mr E. we understand, was able to attend public worship both parts of the day previous to his death, and to take a part in the devotional exercises of the Sabbath-school. His funeral was attended on Wednesday, when a sermon was preached by his late colleague, the Rev. Professor Hitchcock, of Amherst. "The memory of the just is blessed."

CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington street, *The CHRISTIAN EXAMINER and Theological Review*, for May and June.

Miscellany.—The Christian Spectator on Missions.

Collections.—More's Royal Rule for Readers. Milton on Heresy and Implicit Faith. No Virtue without Trial. Liberty of the Press.

Poetry. The Sermon on the Mount. The Dying Father to his Daughter.

Review.—Art. IV.—A Collection of Essays and Tracts in Theology, from Various Authors, with Biographical and Critical Notices Art. V.—The Sixth Report of the Committee of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders. First Annual Report of the Managers of the Society for the Reformation of Juvenile Delinquents, in the City of New York. Art. VI.—A Sermon preached at the Dedication of the Church in Hanover Street, Boston.

Notices of Recent Publications. Lexicon of the New Testament. Dewey's Election Sermon. Worcester's History and Atlas. Edwards' Sermon on the Way to be Saved. Unitarianism the Way of the Lord. Scripture Doctrine concerning the Messiah.

Intelligence. American Bible Society. Massachusetts Bible Society. Evangelical Missionary Society. Society for the Suppression of Intemperance. Ministerial Conference. American Unitarian Association. Unitarian Christianity in India. Obituary.

CHRISTIAN DISCIPLE.

ODD NUMBERS of the Christian Disciple, new series, bought and sold, at 81 Washington street. 3t july 1

NORTH AMERICAN REVIEW.

THIS Day published, by Frederick T. Gray, at No. 74, Washington street, up stairs.

Contents, No. 52.

Art. I.—Dane's Digest of American Law.
A General Abridgment and Digest of American Law, with occasional Notes and Comments. By Nathan Dane, LL. D.

II.—Worcester's Elements of History.
Elements of History, Ancient and Modern; with Historical Charts. By J. E. Worcester.

III.—Popular Education.
Practical Observations upon the Education of the People. By Henry Brougham, Esq.

IV.—Harby's Discourse on the Jewish Synagogue.
1. The Constitution of the Reformed Society of Israelites, for promoting true Principles of Judaism, according to its Purity and Spirit. Founded in Charleston, South Carolina, sixteenth of January, 1825.
2. A Discourse delivered in Charleston, South Carolina, on the twenty-first of November, 1825, before the Reformed Society of Israelites, &c. By Isaac Harby, a member.

V.—Lexicography of the New Testament.
1. De vera Natura atque Indole Orationis Græcæ Novi Testamenti Commentatio, Auctore H. Planck.
2. Clavis Novi Testamenti Philologica, Auctore M. C. A. Wahl.
3. Grammatic des Neutestamentlichen Sprachidioms. Von G. B Winer.
4. Lexicon manuale Græco-Latinum in Libros Novi Testamenti, Auctore C. G. Bretschneider.
5. A Greek and English Lexicon of the New Testament, from the "Clavis Philologica" of C. A. Wahl. By Edward Robinson.
6. A Greek Grammar of the New Testament, translated from the Germon of G. B. Winer. By Moses Stuart and Edward Robinson.

VI. Lewis's Outlines of the English Language.
Analytical Outlines of the English Language, or a cursory examination of its materials and structure. By John Lewis.

VII.—Scottish Song.
The Songs of Scotland, Ancient and Modern; with an Introduction and Notes, Historical and Critical. By Allan Cunningham.

VIII.—Popkin's Dalzel's Collectanea Græca Majora.
Analekta Ellenika Meizona, sive Collectanea Græca Majora, cum Notis Philologicis, quas partim collegit, partim scripsit Andreas Dalzel. Editio Quarta Americana.

IX.—Cooper's Novels.
1. The Pioneers, or the Sources of the Susquehanna; a Descriptive Tale. By the Author of 'Precaution.'
2. The Last of the Mohicans; a Narrative of 1557. By the Author of 'The Pioneers.'

X.—Correspondence on the History of the Law.
Sampson's Discourse and Correspondence with various learned Jurists upon the History of the Law, with the addition of several Essays, Tracts, and Documents relating to the subject.

XI.—Critical Notices.
1. Verri's Roman Nights.
2.—1. De Kay's Address.
2. Boston Athenæum.
3. Public Works of the State of Georgia.
4. The Deformed Boy.
5. American Journal of Education.
6. Pickering's Reports.
7 Gould's Edition of Virgil.
Quarterly List of New Publications.

Subscription price paid at the office of the N. A. Review, for Nos. 2 & 7, Old Series. 3t July 1.

TAYLOR'S HINTS TO FEMALES.

JUST Published, and for sale by James Loring, No. 132, Washington street, price 63 cents, in a morocco back. "Practical Hints to Young Females, on the Duties of a Wife, a Mother, and a mistress of a Family. By Jane Taylor. Third Edition."

Also—The New Flute Instructer. The Violin Instructer. 3t july 1

TAYLOR'S MATERNAL SOLICITUDE.

JUST Published, and for sale by James Loring No. 132, Washington street, price 63 cents, in a morocco back, "Maternal Solicitude for a Daughter's Best Interests. By Jane Taylor."

Also.—The Reciprocal Duties of Parents and Children. By Jane Taylor.

Blair's Catechism of Common Things in Use necessary to be known at an early age.

Hints for the Improvement of Early Education and Nursery Discipline. 3t july 1

UNITARIAN MISCELLANY.

COMPLETE SETS of the Unitarian Miscellany in boards, or leather, for sale at 81 Washington street. Also odd numbers supplied. 3t july 1.

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies*," edited by Miss Lucy Aikin, is just published at 81 Washington street, (up stairs.)

ADDRESS AT MINISTERIAL CONFERENCE.

JUST Published and may be obtained at 81 Washington Street "Extract of an Address delivered on the morning of May 31, 1826." This tract is printed by vote of the Conference of Ministers in Berry street, and those clergymen who wish to obtain any number for distribution are desired to send to the Office of the Christian Register. July 1.

THE DEFORMED BOY.

JUST Printed for the Trustees of the Publishing Fund and for sale by Munroe & Francis, No. 128 Washington street, and at the office of the Christian Register, The Deformed Boy, a new American story for Children. It is the first of a series of juvenile books which this society intend to publish, and discovers the talent and good feeling, which delight older readers in the larger works of its well known author. 3t june 17.

NEW TRACT

JUST Published by the American Unitarian Association and for sale at their depository 81 Washington street, "On the Religious Phraseology of the New Testament and of the present Day." pp. 34, price 4 cents. 3t june 17.

BROOKS' PRAYERS.

A CHEAP edition from the Plymouth Press, will be for sale by Cummings, Hilliard, & Co. and at this office, in a few days. Price 37 1-2 cents. The edition has been carefully revised and enlarged. eptf. may 20.

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3,00 per quarter; board $1,50 per week
Reference to Rev. J. Bennett. 6wis* april 22.

CONSIDERATION OF OBJECTIONS &c.

THE Popular little tract entitled, "A Consideration of Objections to Unitarian Christianity," may be had at one dollar per hundred, as 81 Washington street. may 20.

PSALMS AND HYMNS.

THE Different Collections of Psalms and Hymns used in Unitarian Churches, are for sale at 81 Washington street. may 20.

Poetry.

WRITTEN AFTER A SUMMER SHOWER.

The rain is o'er—how dense and bright
Yon pearly clouds reposing lie!
Cloud above cloud, a glorious sight,
Contrasting with the dark blue sky!

In grateful silence earth receives
The general blessing fresh and fair,
Each flower expands its little leaves
As glad the common joy to share.

The softened sunbeams pour around
A fairy light, uncertain, pale;
The wind flows cool; the scented ground
Is breathing odours on the gale.

Mid yon rich clouds' voluptuous pile,
Methinks some spirit of the air,
Might rest to gaze below awhile,
Then turn to bathe and revel there.

The sun breaks forth—from off the scene,
Its floating veil of mist is flung;
And all the wilderness of green
With trembling drops of light is hung.

Now gaze on nature—yet the same,—
Glowing with life, by breezes fann'd,
Luxuriant, lovely, as she came
Fresh in her youth from God's own hand.

Hear the rich music of that voice,
Which sounds from all below, above;
She calls her children to rejoice,
And round them throws her arms of love.

Drink in her influence—low born care,
And all the train of mean desire,
Refuse to breathe this holy air.
And mid this living light expire,

Ch. Disciple.

CHURCH YARD AMONG THE MOUNTAINS.

Close to his destined habitation, lies
One whose endeavors did at length achieve
A victory less worthy of regard,
Though marvellous in its kind. A place exists
High in these mountains, that allured a band
Of keen adventurers to unite their pains,
In search of treasure, there by nature formed,
And there concealed; but they who tried were foiled,
And all desisted, all, save he alone;
Who taking council of his own clear thoughts,
And trusting only to his own weak hands,
Urged unremittingly the stubborn work,
Unseconded, uncountenanced; then, as time
Passed on, while still his lonely efforts found
No recompence, derided; and, at length,
By many pitied, as insane of mind;
By others dreaded as the luckless Thrall
Of subterraneous spirits' feeding hope
By various mockery of sight and sound;
Hope after hope encouraged and destroyed.
—But when the Lord of seasons had matured
The fruits of earth through space of twice ten years,
The mountain's entrails offered to the view
Of the old man, and to his trembling grasp,
His bright, his long deferred, his dear reward.
Not with more transport did Columbus greet
A world, his rich discovery! But our swain,
A very hero till his point was gained,
Proved all unable to support the weight
Of prosperous fortune. On the fields he looked
With an unsettled liberty of thought,
Of schemes and wishes; in the day-light walked
Giddy and restless; ever and anon
Quaffed in his gratitude immoderate cups;
And truly might be said to die of joy!
—He vanished; but conspicuous to this day
The path remains that linked his cottage door
To the mine's mouth; a long, and slanting track,
Upon the rugged mountain's stony side,
Worn by his daily visits to and from
The darksome centre of a constant hope.
This vistage, neither force of beating rain,
Nor the vicissitudes of frost and thaw
Shall cause to fade, 'till ages pass away;
And it is named in memory of the event,
The Path of Perseverance."

"Thou, from whom
Man has his strength," exclaimed the wanderer, "oh!
Do thou direct it!—to the virtuous grant
The penetrative eye, which can perceive
In this blind world the guiding vein of hope.
That, like this laborer, such may dig their way,
'Unshakened, unseduced, unterrified;'
Grant to the wise *his* firmness of resolve!"

Wordsworth.

NARRATIVE.

TRUE MAGICIANS.

I thought I had been travelling through an unknown country, and came at last to a thick wood cut out into several groves and avenues, the gloom of which inspired thoughtfulness, and a certain mysterious dread of unknown powers came upon me. I entered however one of the avenues, and found it terminated in a magnificent portal, through which I could discern confusedly among thick foliage, cloistered arches and Grecian porticoes, and people walking and conversing among the trees. Over the portal was the following inscription: "*Here dwell the true magicians. Nature is our servant. Man is our pupil. We change, we conquer, we create.*"

As I was hesitating whether or no I should presume to enter, a pilgrim, who was sitting under the shade, offered to be my guide, assuring me that these magicians would do me no harm, and that so far from having any objection to be observed in their operations, they were pleased with any opportunity of exhibiting them to the curious. In therefore I went, and addressed the first of the magicians I met with, who asked me whether I liked panoramas. On replying that I thought them very entertaining, she took me to a little eminence and bade me look round. I did so, and beheld the representation of the beautiful vale of Dorking, with Norbury-park and Box-hill to the north, Riegate to the east, and Leith tower with the Surry hills to the south. After I had admired for some time the beauty and accuracy of the painting, a vast curtain seemed to be drawn gradually up, and my view extended on all sides. On one hand I traced the windings of the Thames up to Oxford, and stretched my eye over Salisbury Plain, and across the Bristol Channel into the romantic country of South Wales; northward the view extended to Lincoln Cathedral, and York minster towering over the rest of the churches. Across the Sussex downs I had a clear view of the British Channel, and the opposite coast of France, with its ports blockaded by our fleets. As the horizon of the panorama still extended, I spied the towers of Notre Dame, and the Tuilleries, and my eye wandered at large over "the vine-covered hills and gay regions of France," quite down to the source of the Loire. At the same time the great Atlantic ocean opened to my view; and on the other hand I saw the lake of Geneva, and the dark ridge of Mount Jura, and discovered the summit of the Alps covered with snow; and beyond, the orange groves of Italy, the majestic dome of St Peter's, and the smoking crater of Vesuvius. As the curtain still rose, I stretched my view over the Mediterranean, the scene of ancient glory, the Archipelago studded with islands, the shores of the Bosphorus, and the gilded minarets and cyprus groves of Constantinople. Throwing back a look to the less attractive north, I saw pictured the rugged, broken coast of Norway, the cheerless moors of Lapland, and the interminable desolation of the plains of Siberia. Turning my eye again southward, the landscape extended to the plains of Barbary, covered with date-trees; and I discerned the points of pyramids appearing above the horizon, and saw the Delta and the seven-mouthed Nile. In short, the curtain still rose, and the view extended further and further till the panorama took in the whole globe. I cannot express to you the pleasure I felt as I saw mountains, seas, and islands, spread out before me.—Sometimes my eye wandered over the vast plains of Tartary, sometimes it expatiated in the savannahs of America. I saw men with dark skins, white cotton turbans wreathed about their heads, and long flowing robes of silk; others almost naked under a vertical sun. I saw whales sporting in the Northern seas, and elephants trampling amidst fields of maise and forests of palm trees. I seemed to have put a girdle about the earth, and was gratified with an infinite variety of objects which I thought I never could be weary of contemplating. At length, turning towards the magician who had entertained me with such an agreeable exhibition, and asking her name, she informed me it was *Geography*.

My attention was next arrested by a sorceress, who, I was told, possessed the power of calling up from the dead whomsoever she pleased, man or woman, in their proper habits and figures, and obliging them to converse and answer questions. She held a roll of parchment in her hand, and had an air of great dignity. I confess that I felt a little afraid;—but having been somewhat encouraged by the former exhibition, I ventured to ask her to give me a specimen of her power, in case there was nothing unlawful in it. "Whom," said she do you wish to behold?" After considering some time, I desired to see Cicero, the Roman orator. She made some talismanic figures on the sand, and presently he rose to my view, his neck and head bare, the rest of his body in a flowing toga, which he gathered round him with one hand, and stretching out the other very gracefully, he recited to me one of his orations against Cataline. He also read to me,—which was more than I could in reason have expected,—several of his familiar letters to his most intimate friends. I next desired that Julius Cæsar might be called up; on which he appeared, his hair nicely arranged, and the fore part of his head, which was bald, covered with wreaths of laurel; and he very obligingly gave me a particular account of his expedition into Gaul. I wished to see the youth of Macedon, but was a little disappointed in his figure, for he was low in stature and held his head awry; but I saw him manage Bucephalus with admirable courage and address, and was afterwards introduced with him into the tent of Darius, where I was greatly pleased with the generosity and politeness of his behaviour. I afterwards expressed some curiosity to see a battle, if I might do it with safety, and was gratified with the sea-fight of Actium. I saw, after the first onset, the galleys of Cleopatra turning their prows and flying from the battle, and Antony, to his eternal shame, quitting the engagement and making sail after her. I then wished to call up all the kings of England, and they appeared in order one after the other, with their crowns and insignia of their dignity, and walked over the stage for my amusement, much like the descendants of Banquo in Macbeth. Their queens accompanied them, trailing their robes upon the ground, and the bishops with their mitres, and judges, and generals, and eminent persons of every class. I asked many questions as they passed, and received a great deal of information relative to the laws, manners, and transactions of past times. I did not, however, always meet with direct answers to my questions. For instance, when I called up Homer, and after some other conversation asked him where he was born, he only said, "Guess!" And when I asked Louis the Fourteenth who was the man in the iron mask, he frowned and would not tell me. I took a great deal of pleasure in calling up the shades of distinguished people in different ages and countries, making them stand close by one another, and comparing their manners and costume. Thus I measured Catharine of Russia against Semiramis, and Aristotle against Lord Bacon. I could have spent whole years in conversation with so many celebrated persons, and promised myself that I would often frequent this obliging magician. Her name, I found was in heaven *Clio*, on earth *History*.

I saw another who was making a charm for two friends, one of whom was going to the East Indies; they were bitterly lamenting that when they were parted at so great a distance from each other, they could no longer communicate their thoughts, but must be cut off from each other's society. Presenting them with a talisman inscribed with four-and-twenty black marks, "Take this," she said, "I have breathed a voice upon it; by means of this talisman you shall still converse, and hear one another as distinctly when half the globe is between you, as if you were talking together in the same room." The two friends thanked her for such an invaluable present, and retired. Her name was *Abracadabra*.

I was next invited to see a whispering-gallery of a most curious and uncommon structure. To make the experiment of its powers, a young poet of a very modest appearance, who was stealing along in a retired walk, was desired to repeat a verse in it. He applied his lips to the wall, and whispered in a low voice. "*Rura mihi et rigui placeant in vallibus amnes.*" The sound ran along the walls for some time in a kind of low whisper; but every minute it grew louder and louder, till at length it was echoed and re-echoed from every part of the gallery, and seemed to be pronounced by a multitude of voices at once, in different languages, till the whole dome was filled with the sound. There was a strong smell of incense. The gallery was constructed by *Fame*.

The good pilgrim next conducted me to a cave where several sorceresses, very black and grim, were amusing themselves with making lightening, thunder and earthquakes. I saw two vials of cold liquor mixed together, and flames burst forth from them. I saw some insignificant-looking black grains, which would throw palaces and castles into the air. I saw—and it made my hair stand on end—a headless man, who lifted up his arm and grasped a sword. I saw men flying through the air, without wings, over the tops of towns and castles, and come down unhurt. The cavern was very black, and the smoke and fires and mephitic blasts, and sulpherous vapours that issued from it, gave the whole a very tremendous appearance. I did not stay long, but as I retired I saw *Chemistry* written on the walls in letters of flame, with several other names which I do not now remember.

My companion whispered me that some of these were suspected of communication with the evil genii, and that the demon of War had been seen to resort to the cave. "But now," said the pilgrim, "I will lead you to enchanters who deserve all your veneration, and are even more beneficent than those you have already seen." He then led me to a cavern that opened upon the sea shore; it blew a terrible storm, the waves ran mountains high, the wind roared, and vessels were driven against each other with a terrible shock. A female figure advanced and threw a little oil upon the waves; they immediately subsided, the winds were still, the storm was laid, and the vessels pursued their course in safety. "By what magic is this performed?" exclaimed I. "The magician is *Meekness*," replied my conductor, "she can smooth the roughest sea, and allay the wildest storm."

My view was next directed to the poor wretch, who lay groaning in a most piteous manner, and crushed to the earth with a mountain on his breast, he uttered piercing shrieks, and seemed totally unable to rise or help himself. One of these good magicians, whose name I found was *Patience*, advanced and struck the mountain with a wand, on which, to my great surprise, it diminished to a size not more than the load of an ordinary porter, which the man threw over his shoulders, with something very like a smile, and marched off with a firm step and very composed air.

I must not pass over a charmer of a very pleasing appearance and lively aspect. She possessed the power (a very useful one in a country so subject to fogs and rains as this is) of gilding a landscape with sunshine whenever she breathed upon it. Her name was *Cheerfulness*. Indeed you may remember that your papa brought her down with him on that very rainy day when we could not go out at all, and he played on his flute to you, and you all danced.

I was next struck, on ascending an eminence, with a most dreary landscape. All the flat country was one stagnant marsh. Amidst the rushy grass lay the fiend Ague, listless and shivering; on the bare and bleak hills sat Famine, with a few shells of acorns before her, of which she had eaten the fruit. The woods were tangled and pathless; the howl of wolves was heard. A few smoky huts, or caves, not much better than the dens of wild beasts, were all the habitations of men that presented themselves. "Miserable country!" I exclaimed; "step-child of nature!" "This," said my conductor, "is Britain as our ancestors possessed it." "And by what magic," I replied, has it been converted into the pleasant land we now inhabit?" "You shall see," said he. "It has been the work of one of our most powerful magicians. Her name is *Industry*." At the word she advanced and waved her wand over the scene. Gradually the waters ran off into separate channels, and left rich meadows covered with innumerable flocks and herds The woods disappeared, except what waved gracefully on the tops of hills, or filled up the unsightly hollows. Wherever she moved her wand, roads, bridges and canals laid open and improved the face of the country. A numerous population, spread abroad in the fields, were gathering in the harvest. Smoke from warm cottages ascended through the trees, pleasant towns and villages marked the several points of distance. Last, the Thames was filled with forests of masts, and proud London appeared with all its display of wealth and grandeur.

I do not know whether it was the pleasure I received from this exhilarating scene, or the carriage having just got upon the pavement, which awakened me; but I determined to write out my dream, and advise you to cultivate your acquaintance with all the *true Arts of Magic*.

DEVOTIONAL.

HYMN.

Lift up thyself, O mourning soul! lift up thyself, raise thine eyes that are wet with tears!

Why are thine eyes wet with tears? Why are they bent continually upon the earth? and why dost thou go mourning as one forsaken of thy God?

O thou that toilest ever and restest not; thou that wishest ever and art not satisfied; thou that carest ever and art not 'stablished;

Why dost thou toil and wish? why is thine heart withered with care, and thine eyes sunk with watching?

Rest quietly on thy couch, steep thine eyelids in sleep, wrap thyself in sleep as in a garment,—for he careth for thee;

He is with thee, he is about thee; he compasseth thee, he compasseth thee on every side.

The voice of thy Shepherd among the rocks! he calleth thee, he beareth thee tenderly in his arms; he suffereth thee not to stray.

Thy soul is precious in his sight, O child of many hopes!

For he careth for thee in the things which perish, and he hath provided yet better things than those.

Raise thyself, O beloved soul! turn thine eyes from care and sin and pain; turn them to the brightness of the heaven, and contemplate thine inheritance; for thy birthright is in the skies, and thine inheritance amongst the stars of light.

The herds of the pasture sicken and die, they lie down among the clods of the valley, the foot passeth over them; they are no more. But it is not so with thee.

For the Almighty is the father of thy spirit, and he hath given thee a portion of his own immortality.

Look around thee and behold the earth, for it is the gift of thy Father to thee and to thy sons, that they should possess it.

Out of the ground cometh forth food; the hills are covered with fresh shade; and the animals, thy subjects, sport among the trees.

Delight thyself in them, for they are good; and all that thou seest is thine.

But nothing that thou seest is like unto thyself; thou art not of them, nor shalt thou return to them.

Thou hast a mighty void which they cannot fill; thou hast an immortal hunger which they cannot satisfy; they cannot nourish, they cannot support, they are not worthy that they should occupy thee.

As the fire which while it resteth on the earth yet sendeth forth sparks continually towards heaven; so do thou from amidst the world send up fervent thoughts to God.

As the lark, though her nest is on the low ground, as soon as she becometh fledged, poiseth her wings, and finding them strong to bear her through the light air, springeth up aloft, singing as she soars;

So let thy desires mount swiftly upwards, and thou shalt see the world beneath thy feet.

And be not overwhelmed with many thoughts. Heaven is thine, and God is thine; thou shalt be blessed with everlasting salvation, and peace upon thy head for evermore.

Mrs Barbauld's Legacy.

VARIETIES.

The epithet romantic will often be applied to a man who feels it an imperious duty to realise, as far as possible, and as soon as possible, every thing which in theory he approves and applauds. You will often hear a circle of perhaps respectable persons agreeing entirely that this one is an excellent principle of action, and that other an amiable quality, and a third a sublime excellence, who would be amazed at your fanaticism, if you were to adjure them solemnly, and say, "My friends, from this moment you are bound, from this moment we are all bound, on peril of the displeasure of God, to realize in ourselves, to the last possible extent, all that we have thus applauded."—Through some fatal defect of conscience, there is a very general feeling, regarding the high order of moral and religious attainments, that though it is a glorious and happy exaltation to possess them, yet it is perfectly safe to stop contented where we are. One is confounded to hear irritable persons applauding a character of self-command, persons who trifle away their days admiring the instances of a strenuous improvement of time, rich persons praising examples of extraordinary beneficence which they know far surpass themselves, though without larger means, and all expressing their deep respect for the men who have been most eminent for devotional habits, and yet apparently with no consciousness that they are themselves placed in a solemn election of henceforth striving in earnest to exemplify this very same pitch of character, or of being condemned in the day of judgment.—*Foster.*

The cradle is large enough for the child; but the world cannot satisfy the man.

We do not love the man whose penetration we feel to be extraordinary: we dread in him *another conscience.*

Were the good man always great, and the great man good, earth would be earth no longer.

When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy.

In the morning think what thou hast to do; at night, ask thyself what thou hast done.

They who talk degradingly of women have not sufficient taste to relish their excellences, or purity enough to deserve their acquaintance.

Human society resembles an arch of stone; all would fall if one did not support another.

PRAYERS FOR FAMILIES.

A work has recently been published and is for sale at 81 Washington st. up stairs, entitled "Prayers for the use of Families, with forms for particular occasions, and individuals." Price 37 cents in boards, and 50 cents neatly half bound in morocco.

SEWALL'S PRAYERS.

Another work of a similar character is also just published, and is for sale as above, entitled, "Daily Devotions for a Family, with occasional Prayers." By the Rev. Edmund Q. Sewall.

BOOKS FOR CHILDREN.

The following Books for Children have been published at the Christian Register Office, and have obtained the confidence of discerning parents, in relation to their moral tendency.

The Badge, (2d edition) by the author of James Talbot, &c.
Robert Fowle.
Lafayette, or Disinterested Benevolence.
George Freeman, the Farmer's Boy.
Joseph Ellis, the Berry Boy.
The following other valuable works, for Children and Youth may be obtained as above.
Wellbeloved's Daily Devotions.
Filial Affection, or the Clergyman's Grandaughter.
The Factory Girl.
Reciprocal Duties of Parents and Children by Mrs Taylor. April 15.

RESIGNATION.

An American Novel by a lady in two volumes may be obtained at the counting room of the Christian Register, 81 Washington Street. may 20.

HINTS ON EXTEMPORANEOUS PREACHING.

Just Published, and for sale at this Office, Hints on Extemporaneous Preaching, by Henry Ware, Jr. Minister of the second church in Boston; second edition. April 15.

SPARKS' THEOLOGICAL TRACTS.

Only a few complete sets of this work remain on hand. It is not probable that a new edition will very soon be published. Those who wish for the work, and who do not own it, will in a short time, be unable to obtain it. 3t july 1

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Engraved Likenesses of this celebrated man may be had at 81 Washington street.

Also.—His "Appeal to the Christian Public, in defence of the Precepts of Jesus, as a Guide to peace and happiness." 3t july 1.

RELIGIOUS TRACTS.

The following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.
Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36 Price 4 cents.
The Faith once delivered to the Saints, 3 cents.
One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.
Discourse on Human Depravity, by Edmund Q Sewall, 5 cents.
In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.
True Messiah Exalted.
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Wright's Essay on the Doctrine of the Two Natures of Christ.
Also an Essay on the same subject from the Unitarian Miscellany.

PRACTICAL TRACTS.

Among the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

EDDY'S REASONS.

Just published at 81 Washington street, "Reasons offered by Samuel Eddy, Esq. for his *Opinions*, to the First Baptist Church in Providence," from which he was compelled to withdraw for heterodoxy Four dollars per hundred, sixty cents per doz. six cts single.

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